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THE PROTESTANT MISSIONARY PROPAGANDA IN INDIA

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MADURA, INDIA

A few years ago (1906) the Protestant missionary enterprise in India celebrated its bicentenary. A few months ago the centennial celebration of the founding of American missions in India was an occasion of much joy. It must be a matter of deep interest, not only to the missionary body, but to the members of our Christian community in America to study both the progress and the vast and, in some cases, revolutionary changes of this great enterprise on the mission field. Even during the missionary experience of the writer innovations have been numerous and fundamental. To those who think that the missionary enterprise is wanting in the spirit of the age, the transformations which have already taken place and are constantly going on will lead to astonishment. These changes have been coincident with and a part of the progress of the Christian world in thought and life, and embrace not only the forms and methods of work but also the fundamental principles which underlie and permeate the whole work. In the present paper it is proposed to study a few of these innovations which have marked the onward march of this great movement.

I. We will first consider the present motives of the missionary enterprise, as compared with those of a century ago. There has been, at this point, a very definite advance. That which now animates the mis-

sionary, and the Christian church and society which are behind him, is different from the motive power of a century ago. At that time it was the deep sense of the appalling condition of the heathen and the unutterable doom which awaited them in the future world, which stirred the Christian church to its first activity in their behalf. The command of Christ, his last commission, that his disciples go even into the uttermost parts of the earth to disciple the nations, was then recognized, but was a matter of secondary importance as the missionary motive. Today there is a change of emphasis given to these two motives. A sense of the love of Christ to our race and loyalty to him in his command to go forth as missionaries of the Cross, have today become the dominating note and animating motive of this great enterprise. When the writer sought appointment as a missionary, many years ago, he sent, with his application, a statement of his doctrinal beliefs and convictions. The sainted secretary of the society accepted this statement with the remark, however, that it was inadequate as to the lost condition of the heathen. The candidate was urged to acquire deeper convictions as to the impenetrable gloom and hopeless condition of the non-Christian world, with the idea that this only, or at least chiefly, would furnish an adequate motive to his life-work. That, to the secretary and to the missionary of half a century ago, was the supreme test of the doctrinal attitude and motive-conviction required. It is not that the condition of the non-Christian world has become to the missionary a matter of less concern, or that the ambition to save it is less consuming; but there has loomed up on his horizon another vision of compelling beauty and power which increasingly occupies his thought and demands his allegiance. It is the Christ of all authority and infinite love, calling men to go into the darkest regions of the

earth to disciple the nations. Loyalty and love to him have become the prime incentive to action. This last commission of our Lord is the Magna Charta of the modern missionary. It is not the cry of the heathen but the call of the Lord—not the vision of a hell which yawns to receive these undisciplined nations who know not Christ, but the vision of a Paradise which has been prepared for them and which now claims them—this it is which stirs men today to missionary consecration and service.

In other words, the supreme motive of a generation ago has been relegated to the background and has ceased to stir men as it was wont to do. For those peoples are no longer strangers to us as they were to our forefathers. In the onward march of civilization they have become our neighbors, yea, our brothers, the common children of the Heavenly Father. Indeed, this change has come to us as a necessary consequence of the modern vision of heaven and of earth. We think no longer of God as the dread King of the universe, but as the infinite loving Father and Saviour. His love now inspires the missionary's thought and has become the measuring rod of his appreciation and interpretation of Him. He knows also that He is the Father of all men and that His call to go and carry His redemptive message to the non-Christian world is the command of love. It has become the supreme test of discipleship that he is loyal to Him and, as never before, is spellbound by the vision of His love and is eager to run, even to the uttermost parts of the world, at the call of His service. The heathen are no longer to the missionary enemies to be shunned, but brothers to be converted and won to membership in the great family of God. The realization of this vision, the fulfilment of this duty, the inspiration of this universal love—this it is which finds today the supreme emphasis as the missionary motive.

II. In like manner the aim of the missionary enterprise is not entirely the same as it was even a third of a century ago. What did the missionary of the past hold, and what does the missionary of the present entertain, as the consummation to which he devotes all his life? Formerly it was particularly sought to bring individuals, through personal influence and teaching and prayer, into touch with Christ and into membership of his church. Former missionaries were largely individualistic in their activities and purposes. At the present time we note a transfer of emphasis from the conversion of the individual to the regeneration of the country. As Rev. Bernard Lucas has well said, "We now seek not to save the soul of the Hindu but the soul of India." In his interesting book, *The Empire of Christ*, he also presents this difference of aim by means of an extreme illustration. He compares the lost condition of the non-Christian world to a shipwreck. In the past the church was concerned with, and gave itself entirely to, the work of rescuing individual passengers who were in imminent danger of a watery grave. Now, however, the church thinks not so much of rescuing individuals as it does of saving the ship itself. By which he means that the missionary is at the present time more concerned with the condition of India, as a whole, than he is with that of any individual or class in the country.

All missionaries may not be conscious of this change of aim or of emphasis, but it enters into their deepest thoughts as it does into the animating purpose of their life and work. These two aims are not, practically, so far apart as they may seem; for no one will contest the statement that the only, or at least the most successful, way of saving the soul of India is by bringing individual Hindus, one by one, to Christ. Nevertheless, these different aims, even as a matter of emphasis, are of considerable importance. The missionary whose vision does

not carry him, in his ambition, to the uplift and salvation of more than a few souls or small communities in that great land, cannot possess the power and inspiration of a man who has taken the whole country into his love and purpose, and its regeneration as a definite object of his daily prayer and a distinct inspiration to all his activities.

In harmony with this difference of aim we also find what Mr. Lucas elsewhere characterizes as the two contrasted methods of "proselytizing and evangelizing"; by which terms he signifies the purpose of bringing individuals into organic connection with the Christian church, on the one hand, and the work of preparing the whole community fully to know and heartily to accept the gospel, on the other. It may be said that the earlier method and aim was the dominant one in past years. Missionaries felt that their work achieved little, and was practically without results, unless it brought men to an open confession of Christ and to a public entrance into the Christian church. At the present time missionary statistics signify less than formerly, and mere entrance into church membership conveys not so much value in permanent results as it once did. The missionary propaganda has two definite results, represented by the parables of the mustard seed and of the leaven. The growth of the church itself, represented by the mustard tree, is full of encouragement to the missionary worker; but it is by no means the only, indeed it is not the chief, encouragement which he finds in his work today. It is rather the leavening influence of the gospel, its assimilating and transforming power upon all the institutions and upon the lives of those people who have not accepted openly the Christian faith. The writer feels strongly that his chief encouragement has come through the leavening influence of gospel truth, its ideals of life, and its outgoing service upon the non-Christian community of India. In harmony

with this, the missionary finds his purpose increasingly realized, not so much in the numerical growth of the Christian church and community, as in the advancement of the Kingdom of God in that land. The Christian church, as an organization, has ceased to be the supreme aim of his endeavors and test of his success. It is of more comfort and assurance to him to witness the transforming influence of the gospel of Christ in that great land, whereby comes, without observation, the dynamic power of the Kingdom of our Lord. The missionary no longer regards the organized church of God as of supreme importance, but rather as one, though the greatest, instrumentality in the furtherance of the Kingdom of Christ. This is the Institution whose coming he daily yearns for, and whose growing power becomes the subject of his constant prayer.

It may be interesting to consider this subject from another viewpoint. We witness today a new and stirring motto—"The Evangelization of the World in This Generation." It is very much exploited, especially in young people's Conventions. It has found more enthusiastic promulgation, during the last few years, than has almost any other. There are difficulties involved in this motto. The first is that it is unfortunately connected in many minds with the well-known doctrine of the coming of Christ. It is maintained that Christ cannot come again until all nations have heard the gospel; hence their eagerness to conduct a certain type of evangelization. But if "evangelization" is to mean anything that will be of permanent value to the world, the work involved must be impossible in this generation. There is very little value in covering the whole world, in a short time, with a single preaching of the gospel to untrained heathen. This motto has not been promulgated by missionaries; for they know too well the supreme difficulty of the job in hand. They

understand that their work has only begun in a community when they have entered and first preached to them the gospel message. With infinite patience they must again and again visit them, give word upon word and line upon line and convey repeatedly the message, not only until it is understood and accepted, but also until it germinates in their mind and fructifies in holy lives and in a self-propagating church. The command is not only to go and bear witness, but also, and chiefly, to "*disciple*" the nations, a much more serious and difficult task. The aim of the missionary, therefore, is not that of sowing broadcast the seed of the Word, but also of patiently and in prayer watering that seed and cultivating that ground until it becomes verily Emmanuel's land, filled with a people who know him and who will be forever kept by him.

III. The Missionary Attitude toward Non-Christian Faiths.

This attitude has undergone a marked transformation during the last third of a century. It was till then generally believed that all the ethnic religions of India, and Mohammedanism too, were of the devil. It would have been blasphemy for one to say that God had had anything to do directly in the development of the past religious history of that great people! It was under the influence of this conviction that former missionaries, the writer included, offered themselves for service in India. Today a missionary candidate, with this conception of a God-deserted India, would not only be an anachronism but would also be spurned by India and an alien to the present missionary body itself. India is the most religious country on earth. That God should have left to its own ignorance and misery a people who are so "God-intoxicated" in their temperament and whose aspirations after God, during the last thirty centuries, are so marked in all their writings and institutions, is

preposterous. Even the ancient apostolic teaching should have warned them against such folly. The ignorance of the West as to the sacred writings of India was a substantial excuse for the contempt of past generations. Today the new hemisphere of Indian literature has been opened to us. While it is still true that the religious lapses of India were lamentable and numberless; that superstition fouled the most sacred precincts of religious thought and life; that conceptions of God descended to the lowest depths of grossest idolatry; that teachings concerning man and salvation were degraded and absolutely unworthy; and, above all, that the people were devoid of the purest light of God in the face of Jesus Christ; nevertheless, we must maintain that God did use these inadequate and limited means to lift this people to greater heights and richer blessings than they otherwise would have attained. The report of the World Missionary Conference of 1910 says in this connection: "Below the strange form and hardly intelligible language lies life, the spiritual life, of human souls needing God, seeking God, laying hold of God so far as they have found Him. Until we have at least reached so far that under the ceremonies and doctrines we have found the religious life of the people, we do not know what Hinduism really is." There is under all the errors and mean spiritual gropings of India a religious life of the people which has, in some way or other, been fostered by, or at least kept in existence through, some of these teachings and institutions which we so deplore.

Missionaries now differ as to the place and function of these non-Christian faiths as related to the future religious life of the people. Some agree with Mr. Farquhar in his excellent book, *The Crown of Hinduism*, that Hinduism and all other non-Christian faiths are to find their fulfilment in Christianity. This is a

position based upon the evolution principle. A vast number of missionaries, however, reject this theory, thus boldly stated, as a dangerous doctrine. Still they believe and teach that all the truths of non-Christian religions and all the aspirations of their worshippers are realized and fulfilled in Christ Jesus. Christ came, in a comprehensive way, to fulfil not only the vital truths of Judaism but also those of all other faiths. These are but isolated, distorted, prismatic rays of which he is the full-orbed Sun of light and life. It is neither adequate nor true to speak of ethnic religions as "the backward, undeveloped faiths which in due time will, if left alone, ultimately grow into the highest, each one reflecting its own peculiar light and giving its own coloring to ultimate truth." This conceit would seem more plausible if all these undeveloped cults were not much older than Christianity, and were not in a degenerate condition steadily descending into lower planes of ethical efficiency and spiritual attractiveness.

The new theory gives approval and dignity to many of the outstanding teachings of ethnic religions, which indeed have helped to preserve these faiths through many centuries of superstition, corruption, and error; but it does not give either sanction or sacredness to the faiths themselves. It rather shows that whatsoever services they may have rendered and whatsoever truths they may, even distortedly, have preserved in the past, their mission is now closed, and they must retire in behalf of a religion which presents in purity all the rays of truth which they ever reflected and proclaims that there is only "*one* Name given under heaven wherein men may be saved."

It must also be added that, whatever one's attitude toward the separate teachings of Hinduism or toward that whole amorphous thing called Hinduism may be, he cannot but look with profound sympathy and deep

appreciation upon the tender faith and mystic piety of the people. Our attitude toward the non-Christian religions is one thing; that toward the touching though blind devotion of their disciples is another. Professor Hogg, in the *Year Book of Missions in India* (page 121) has aptly said: "It is just as vital to the cause of Christ that uncompromising war should be waged against living Hindu beliefs as that there should be an ungrudging reverence shown toward living Hindu faith." The missionary attitude, therefore, is still one of unceasing antagonism to these faiths, both because (whatever they may have been in the past) they are grossly decadent and unequal to the task of leading souls to God and to salvation, and because the supreme light and blessing of Christianity and of modern civilization has dawned upon the land.

Another question of growing importance relates to some of the dominating thoughts and universal convictions of India. Are these to be regarded as foul errors, to be utterly overthrown and discarded; or is the new Christian faith of India to take account of these teachings and to adopt, or to adapt, some elements or aspects of them toward its own highest embodiment and strength in that land? The greatest struggle of the Indian church is yet to gather about this question. To illustrate: is there room for some type of Vedantic pantheism in Christianity? Even now a few missionaries are advocating, as a wise basis for the new Christian doctrine of God, the adoption of the qualified theistic monism of Ramanujan which is so popular in South India and even in other parts of the land. Others advise that the missionary body make friends with the universal Hindu doctrine of *Karma*, or retributive justice, and its corollary, the doctrine of transmigration. Hindus who are friendly to our faith claim, with a show of truth, that no religion can prevail or even survive in India which

does not, in some form or other, accept these universal and permanent postulates of the Indian mind. We know that in the history of our faith in the near East and West distinguished Christian teachers and Church Fathers have not hesitated to adopt and promulgate these teachings in some form or other; and it is not easily to be supposed that the self-directing Christian church in India will not, in the future, grapple with these problems, and always with a mental bias toward these fundamental doctrines of their ancestral faith.

IV. The Message to be preached.

No subject is of greater importance to the missionary propaganda than that of the message which it is to present to the people of that land. What shall be the content of the missionary message? In this matter modern missionaries are worse and also are better than their fathers. They are worse, since they are too much diverted from the simple gospel message and its proclamation because preoccupied by a thousand other subsidiary thoughts and absorbed by efforts to relieve the physical and temporal needs of the people. They are better than their fathers because they realize, as men of former generations did not and could not, the foreign aspect and accent of our faith as held and presented by the man of the West to him of the East. As the East, and especially India, is revealing itself increasingly to us, we learn the antipodal viewpoint with which they and we study and apprehend everything. In times past (and even now, in some cases) the missionary thought that all the doctrinal prepossessions, historical bearing, and even sectarian politics, which he had learned in the West, were equally valid and available for the East; but he now knows India better than this, and grasps more fully the significant fact that the gospel according to the West, in three-quarters of its content and in all its interpretative spirit, is and must remain foreign and

largely unintelligible and wanting in appeal to the people of India. It is distinctly a child of the Occident, harmonizing with Western characteristics and biassed and shaped by climatic influences and habits of life. Today the missionary strives to reduce the gospel to its primary content and simplest message; he unwinds the swaddling bands and elaborate robes and furnishings so tenderly wound about it by Greeks and Romans, Celts and Anglo-Saxons, and other Christian races, during their time of possession and propagation. How difficult indeed for any man to disentangle from his message those racial prepossessions which his own and other peoples were compelled to add to it in order to make it their own and to give it their own interpretation, which renders it palatable and delectable to them, omitting also their shibboleths which expressed it in their own patois and with their peculiar accent! So long as these foreign accretions, which are not of the essence of the gospel, are not separated from the true message of the Saviour and omitted from its presentation to India, so long will India continue to decline to consider it, because it has a foreign stamp upon it. It is "not Christianity but Churchianity," as one Indian recently expressed it. In other words, India is waiting for the unvarnished, naked message of the gospel—a gospel denuded of that crop of Western herbage which should not be transplanted there if for no other reason than that it cannot live in the tropics. A few years ago the writer listened to a most eloquent address by Kali Charran Banerjee, the most distinguished Indian Christian of that day, in reference to this very question; and he will never forget the remark offered with all earnestness to the five hundred missionaries there assembled. "Gentlemen of the West," he said, "we of the East do not want your adjectival Christianity. What we need is the substantive thing." It is this "adjectival" type of Christianity

which has been too much in evidence in the missionary propaganda. The failure of Christianity thus far to become indigenous, prevalent, and triumphant throughout the land, is largely the failure of the West to adapt its Christian message to that people, which is really the inability to translate our faith back to its original terms, terms which are more intelligible and natural to the East than to the West.

This message must, for this reason, cease to be in the form of a doctrine, a philosophy, or an institution. It must become once more a purely *personal* message. India must be given an unembellished vision of a personal God in Christ Jesus. His personality must illumine and thrill the message. India must have the vision of the Mount of Transfiguration, when it also, with the three disciples of old, must "see Jesus only." And to them must be left to accept and to interpret his life and work in their own time and especially in their own way, which will be, most assuredly, in a way very different from ours. He will be to them the mystic Christ, loved by a mystic passion beyond anything ever known in the West. Listen to the passionate words of the famous Kesub Chunder Sen, who never accepted our faith but who loved Jesus with a warmth rarely known among Western Christians. "None but Jesus, none but Jesus, none, I say, but Jesus, ever deserved this bright, this precious diadem, India, and Jesus shall have it. My Christ, my sweet Christ, the most lustrous Jewel of my heart, the Bridal Adornment of my soul! For twenty long years have I loved Him in my miserable heart. I have found Him, though oftentimes persecuted, though oftentimes soiled by the world, I have ever found sweetness and joy unspeakable in my Master, Jesus. He, the Bridegroom, cometh among you. May India adorn herself as the bride, in her glittering apparel, that she may be ready to meet Him." Why has not

India the same right to claim from us what the Greeks sought from the disciples of old when they said, "We would see Jesus"; and why not also the same privilege with us to weave their web of faith about him and to formulate in their own way their convictions and doctrines concerning him, and to build up whatever institutions they may find appealing to them and suited to them in the New Testament? It is only when they can and will achieve this that our faith will become their faith, the living, inspiring, and triumphant faith of India. In other words, the man of the West must constantly endeavor to avoid obtruding himself and his Western inheritance upon the people, in order that Christ may have free course and be glorified in that land.

Of course it is unnecessary to add to this the conviction that, of all the Western excrescences of our faith, none is more unnecessary, objectionable, and injurious to India than the denominational craze and sectarian fervor which have, by their transfer there, made our cause so ridiculous and scandalous and impossible. But, thanks be to God, missionaries themselves are today becoming increasingly disgusted with, and are relegating to the background, these very things which all deplore.

V. The Work to be accomplished.

It should be said, in the first place, that the field for this work is the World. World-wide opportunities are inviting, so that there is no longer need of the prayer of the last generation, that God would open the lands of hermit nations to the gospel. India is already an open country. It is true that in a few places in some of the Native States the gospel finds no welcome. On the other hand, there are many open, inviting fields in that land that are practically unoccupied. There are twenty-seven Native States with no Christian workers whatever.

The missionary propaganda has many departments of work.

First comes the work of preaching the gospel. This is neither ignored nor minimized today, though it does not receive the exclusive attention of half a century ago. To it have been added many other departments which are useful and essential to the salvation and to the development of the whole man. Anything that appertains to human betterment finds place today in the scheme of missions. It is no longer the picture of the missionary of the early part of the nineteenth century, standing in the shade of a tree preaching to a few undressed savages. He is rather the leader and inspirer of a mighty organized enterprise, whose many departments of effort touch the life of the people at all points and seek to ameliorate the condition of man in all spheres of his life and activity.

The Indian missionary church has now so far developed, under foreign guidance, that it is, in many of the older missions, not only approaching self-support but also self-direction and self-propagation. Of the thirty-nine thousand Indian Protestant Christian workers, seventeen hundred are ordained clergy, men of growing culture and large responsibility, upon whose shoulders have been placed, to a considerable extent, the pastoral direction and leadership of the Indian church. This situation has released foreign missionaries for other departments of work. An increasing number of them are devoting themselves to the education of the six thousand youth who are studying in the thirty-eight Missionary Colleges, besides those in the one hundred and twenty-seven Normal Training Schools, the eighty-six Theological Schools, the one hundred and sixty Industrial Institutions, the four Medical Colleges, and the thirteen thousand five hundred Elementary Schools. In all of these institutions five hundred and fifty thou-

sand youth are being trained for life and service under the inspiration of a host of wide-awake missionaries. Hundreds also are devoting themselves to medical work connected with the six hundred and ten mission hospitals and dispensaries, where more than three million patients are annually treated. An increasing number are giving themselves to the production and dissemination of Christian literature, which department is rapidly becoming one of the most influential forms of missionary activity. As instruments in this propaganda there are more than fifty publishing houses and presses, some of which are among the largest in India.

Industrial training and work has also become an important part of the activity of these missions; and in this same line there are a number of Christian Peasant Settlements which have done more or less good in various sections of the country. Besides these, there are one hundred and eighty-one Orphanages, seventy-two Leper Hospitals and Asylums, eight Institutions for the Blind and Deaf Mutes, twenty-three Rescue Homes and twenty Industrial Homes. In these more than three hundred institutions, twenty thousand people are cared for. Indeed, such is the passion among many missionaries for all forms of philanthropy and humanitarian activity, that it threatens to limit and to injure the more common and fundamental forms of Christian work. While funds for the Christian enterprise are limited, and while the time and strength of the missionary force is very inadequate, many fear (and with reason) that this broadening out of the work must weaken the enterprise at its centre and dissipate the energy of missions to the detriment of the whole work.

As a part of this multiplying of the humanitarian channels of mission activity many apprehend also the danger that the line between Christian mission effort

and ordinary philanthropy will be obliterated. Indeed, some of the more advanced among the mission force have swung entirely away from the direct Christian conception of their propaganda and claim that they "are in India not to make Christians but good men and women out of the people"; as if, forsooth, the highest aim of the missionary has not always been to make good men and women *by* making Christians of them! If these two aims are to be placed in antithesis, the whole missionary conception must be largely covered with confusion. To many the chief danger is that missionary efforts and aims may be so multiplied and broadened out that distinctly Christian purposes will disappear and be supplanted by mere desires and activities for human betterment. The latter can thrive only when following the former and inspired by them. The missionary must give himself to the supreme effort of bringing men into loving relationship with Christ and his Kingdom. He is in India, not primarily or chiefly, for the amelioration of the temporal condition of men, or to bring to them the blessings of a Western civilization, but rather to bring Christ and his Gospel unto them that, through these, all other blessings may abundantly follow.

VI. The Modern Missionary.

There are fifty-two hundred Protestant missionaries in India—men and women of all shades of Christian belief, with all kinds and degrees of equipment for the work. Never was the missionary better equipped, on the whole, to render effective missionary service, and never was there a keener demand for missionaries of the best training and noblest character. He should be possessed of certain definite characteristics and qualifications.

1. He must of course be possessed of distinguished piety. Nothing can make this unnecessary or secondary, no matter how broad the basis or manifold the depart-

ments of missionary work. Whatever else this enterprise may signify, it cannot cease to involve, above all else, the transfer of the Christian faith to a new land. In this work no other force is comparable to the exemplification of sublime faith in a deeply devout and pious life. Some are in danger of forgetting this at a time when the work is so much specialized and departmentalized. The missionary, whether he be an industrial, a medical, an educational, or an evangelistic worker, must be qualified and adapted to reveal by life the highest spiritual type of his religion.

2. The missionary must be a man or woman of culture and of constructive thought. India, with its vast systems of thought, its profound metaphysics and subtle dialectics, must be supplied with the representatives of the highest training of the West. Vast changes are afoot there. The thought, the faith, and the institutions of the past are crumbling under the attacks of all the destructive forces of modern civilization. They tend to leave everything, even the most cherished things of life and of thought, with an interrogation point stamped upon it. These destructive agencies are legion. The missionary is almost the only constructive force in all the land for the upbuilding of faith and piety. He must know how to edify (build up) and to give full reason for the faith that is in him. These are days of growing culture. The college students of India have doubled in number during the last five years. Our cause must, therefore, have worthy leaders. He must be able to lead the pantheist through the pathway of reason to "Our Father who art in Heaven." He must make the devotee of intellectualism conversant with "the Power, not himself, which makes for righteousness."

He must also possess true sympathy with, and an appreciation of, the people and of their religion. The old era of conceit and contempt has lasted far too long. The

man of racial arrogance and of religious pride and vanity must give way to him who knows well and appreciates thoroughly the genius of our religion for fraternity and fellowship, and who realizes the religious genius of India, past and present. The Western missionary, even as the Western politician, in India, has been cursed too much with an arrogance which has colored his message and has helped to defeat his ends.

It is not enough that a missionary love the people; he must appreciate them also. The most serious difficulty in India at the present time is the racial one. India has unwillingly been brought into the British Empire. But in the Empire it has neither social nor racial position. The Hindu is classified with the Hottentot as an inferior, to be loved, it may be, but not to be esteemed. Indians resent this. They have been trained by the English to glory in their past and to esteem themselves highly for what they are now. The missionary should be the last one to deny to them the respect and the honor due to them.

He must also be a leader of men. It is of much comfort and help to him in this particular to know that the people of India have a genius for docility. They easily respond to worthy leadership. In this particular they are very unlike present-day Japanese, who insist upon being in the forefront of all movements. But the people of India look for a high type of manly character and sterling piety among their leaders, whereby they may easily be inspired and directed. This leadership, however, must be increasingly not of the official but of the personal, type. The missionary must be willing to stand in the shadow of the Indian and become to him, inoffensively, "the power that is behind the throne." His leadership must not be of the obtrusive, demonstrative kind, but one that loves obscurity, whereby its purposes

can best be realized and its cherished principles be exemplified and glorified.

VII. The Harmony of Missionary Agencies.

Until a few years ago there was as little mutuality and fraternity among Protestant missions as there is now between Catholics and Protestants. It was every society and every mission for itself. Whatever connection there may have been was usually a source of constant friction and unpleasantness. They kept as far apart as possible, that jealousy and opposition might be prevented or minimized. At the present time a marked change is everywhere apparent. Missionaries are becoming increasingly sensitive to the evil of sectarian narrowness and denominational shibboleths which have kept them apart and their work divided. The spectacle of this enterprise thus conducted by numberless mutually jealous and rival sections of our Protestant faith has disgusted the missionary body in all parts of India. They have been led to see the absolute necessity of comity, union, and fellowship among all representatives of our cause, if it is to triumph in that land. They realize, as never before, not only the futility, but also the absurdity of continuing in this the greatest conflict in the history of our faith by means of Christian forces which are disunited and disinclined to enter into close fellowship and mutual love and esteem.

The recent movement toward fraternal regard, union, and the spirit of federation in work has become the most hopeful and vital feature of the Protestant missionary enterprise in India. It has developed markedly on three lines during the last few years.

It has appeared in the form of mutual sympathy and fellowship in work. The separate activities of adjacent missionary bodies are, in many places, being united and a vigorous attempt is being made to reduce both expense and friction by the united prosecution of their

work. Different territorial boundaries are readjusted, with a view not only to reduction of expenses but also for the economy of the force of workers which is so lamentably inadequate.

The Church Federation scheme was launched at Jubbulpore in 1909. This movement has progressed and has already brought into its ranks many of the leading societies now at work in India. It is called "the Federation of Christian Churches in India," and, without interfering with the existing creed of any church or society which enters it, it aims "to attain a more perfect manifestation of the unity of his disciples for which the Redeemer prayed, by fostering and encouraging the sentiment and practice of union, by organizing union effort wherever and whenever possible, by making the welfare of all the churches in the Federation an object of vital interest and concern to all, by strengthening throughout the entire brotherhood the sense of a common life and heritage; and in general, to seek through all such effort to hasten the consummation of the kingdom of God in India." There is doubtless a large future for this movement on the wider lines of Christian Federal Union.

Organic Church Union also is definitely sought and indeed has been partially achieved. The ecclesiastical union of all the churches established in South India by the United Free Church of Scotland, the Church of Scotland, the Dutch Reformed Church of America, the Congregationalists of England and of America, including altogether a Christian community of one hundred and fifty thousand souls, into one ecclesiastical body called "the South Indian United Church," is perhaps the most remarkable result thus far achieved on this line. It is a noble testimony to these separate denominational societies in the home lands that they gladly acceded to the request of their missionaries by allowing those

Indian Christians, formerly connected with them, to become thus a separate body and organized into an Indian Church. At the present time the Wesleyan body of South India and the Basel Mission also are seeking union with the United Church of South India.

In addition to this there is a remarkable movement of the various types of Presbyterian communions to unite together; also a Pan-Lutheran movement has been organized with a view to bringing together the very different and conflicting sections which bear the name of Luther. In brief, the cause of union is marvellously popular in all parts of the land. The Indian Church itself is eager for this fellowship and the missionaries are heartily pursuing the same end, so that the prayer of our Lord—"that they all may be one"—may be rapidly answered.

And in order to add to the success and utilization of all these new forces for Christian union, God has directed the Continuation Committee of the Edinburgh Conference to come to the aid of India. Dr. Mott, as Chairman of the Continuation Committee, has certainly achieved a great and memorable work in these days of wonders, by organizing all Protestant mission forces of India into a more or less solid phalanx. By the National Council and the eight Provincial Councils with a host of subsidiary and affiliated committees, the work of union has reached a position of prestige and an organized expression of power such as no one even hoped for a few years ago. No encouragement has overtaken the missionary body in India, during the last century, which is comparable to that of the last decade, whereby the scattered forces of Christ have come together and are rapidly being welded, by love and fellowship, into one great dynamic for the redemption of that land. India needs nothing more than the vision and the impact of a united Christianity; and the eagerness of all the mis-

sionary bodies to realize this oneness of life and fellowship in Christian service is the most inspiring and hopeful spectacle presented by missions in India today. It is thus also that the church of the mission field is being prepared by God to wield the mightiest power by its reflex influence for the unification of the scattered and divided forces of the home lands.

VIII. The Relation between the Home Society, the Mission Organization, and the Indian Church.

These are the three bodies chiefly involved in this enterprise.

The Missionary Society is mainly concerned with the Home Base, in the cultivation of the mission spirit in the Home Church, and in securing and administering the funds necessary to conduct the work. Its influence is also much felt on the foreign field.

The degree with which Home Societies wield power in the administration of affairs on the mission field varies greatly in different lands. This influence, generally speaking, corresponds to the longitude of the country of the Society at work. For example, the Societies of the continent of Europe largely reserve the power in their own hands and give little liberty of action to their representatives on the mission field. Moving westward we come to Great Britain, which keeps a wholesome check upon its missions while at the same time giving them many rights of initiative. Coming still farther west we behold the Societies of the United States of America, which grant to their foreign missions almost complete autonomy of action and self-direction. This is perhaps more than ought to be given to them; provided of course that every Society keep in closest touch with and is thoroughly well informed about its missions. A Society which does not thus thoroughly know all the affairs of its missions should not assume that it has wisdom enough to warrant its interference with their deliberate and unanimous action.

On the mission field there are two bodies—the Mission Organization and the Indian Church—whose relationship is ever changing and is becoming increasingly tense. In the first stages of the life and activities of a mission there is no Native Church to consider; or it is in such infantile helplessness as to possess little thought or will of its own. Its life and interests are in the care and keeping of the Mission. But when the church comes to a stage of self-consciousness, with ever-increasing ability to support and to direct itself, it naturally and increasingly demands from the Mission the ecclesiastical and administrative power which the Mission has hitherto held in its own hands. It is not every Mission that possesses the wisdom rightly to decide how far to withhold this power or to transfer it to the church; nor does it always possess adequately the grace of self-effacement to push itself into the growing shadow of the church. Or perhaps it may be so eager to relinquish this power as to surrender it with too much precipitation, before the church is prepared to exercise wisely the power of self-direction. In South India there are Missions which delay too long the gift of even a moiety of self-direction to the church, while others have seriously retarded their own prosperity and the healthy development of the church by surrendering to it at too early a stage both ecclesiastical and administrative power. Perhaps the latter tendency is more manifest and common than the first mentioned in the older and well-developed Missions of South India.

Another question has reference to the ability of the Mission Church to change its ecclesiastical affiliation and especially to unite with other Indian Christian Churches in forming a United Native Church for India. This has already been freely granted, as we have seen, by some societies and denominations in the home lands to the Mission Churches founded and nourished by

them. It is a worthy form of self-abnegation which, however, must be guarded, lest it prove to be another way of contributing to the strength of other denominational missions. A few years ago an Anglican Bishop in India sought to establish with another Indian Church such a union of its churches. The consummation could have led to nothing else but the absorption of that Indian Church into the Church of England.

The crux of the present situation is found in connection with the administration of foreign funds. All agree that the Indian Church must have the right to administer all the money which it collects from its members. But shall it have the use and control of moneys sent to the mission from Europe and America? The Mission has hitherto been, in the main, regarded as the almoner of the Home Churches on the foreign field. When the missionaries have completed their work in a certain field and then have handed over their power to the Indian Church, shall the American or the British Church still continue to aid the foreign Church founded and hitherto nourished by it? Or shall it persist in sending its money only to support or aid work conducted by its missionaries? There is danger involved in any answer given to this question.

One would naturally say that a Mission Church, which is able to undertake entire self-direction, ought, as a corollary, to support itself and all its institutions. The continued use of foreign funds under those circumstances would pauperize the church and rob it of that virility and manly self-dependence and outgoing benevolence upon which its prosperity, not to say its very existence, must depend.

On the other hand, it should not be forgotten that in all the important missions of India institutions of learning and other forms of progressive Christian activity have been established, for the maintenance of which

Home Societies have been responsible. The Indian Church cannot possibly undertake at once, even if it ever can, the support of such agencies. How could they finance a great, unendowed college or an expensive hospital? These and other departments of work represent too great a financial responsibility. If all these are abandoned by the Home Church and Society and are left to the tender mercies of the poverty-stricken mission community, they must gradually fail and cease to exist.

One other problem may be mentioned here, which is greatly exercising missionaries and Christians in Japan and which will soon become of importance and urgency in India. In the relationship of the Mission and the Native Church, shall the Mission be under the Native Church or the Native Church be within the control of the Mission? As we have seen, the Mission Organization in India has wielded the power as its own specific right. There is little doubt but that the majority of missionaries would maintain that when the Mission has to become subject to the Native Church, it is clear evidence that the time for the disbanding of the Mission has arrived. If the Church has attained unto its majority and insists upon exercising all the rights of majority plus the control over its own parent, the Mission, it is evident that that Mission can no longer be of any aid to the Church and will render its highest service by its departure for other fields where it can undertake a new work for the Kingdom of Christ.

In conclusion, it is only necessary to add that the missionary enterprise, like all other great, far-reaching undertakings, is in a constant state of flux. It is forever passing on to new conquests by novel methods under the inspiration of fresh visions and with unfamiliar emphasis upon Gospel truths. Its world-wide object remains the same, though expressed by ever-changing forms. Loyalty to Christ has always been felt, but it

leads to actions and visions that are today widely removed from those of half a century ago. The widening horizon, the advance of civilization, the progressive Christian consciousness and its new vision of man's need and destiny and of God's nature and purposes—all these give to the missionary enterprise and outlook a novel aspect and bring to it a vigor, a hopefulness, an inspiration, and an assurance of success such as it never before enjoyed.